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The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

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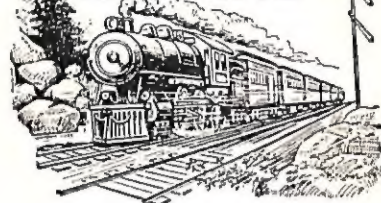
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Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON
CHRISTMAS OBSERVANCE
Hamilton, Ohio
October 20, 1928.

Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas observance:

To William L. Sharp, Most Eminent Grand Master:

Nineteen centuries ago the Man of Galilee went in and out among his people Israel proclaiming the Fatherhood of God and the universal brotherhood of men. He taught his own Divinity; the power of faith; the comfort of hope; the beauty of charity; the potency of prayer and the precepts of undying love.

As the day which commemorates the nativity of this Prince of Peace once more approaches, the vast army of Knights Templar under obedience to the Grand Encampment, all of whom are marching onward under the banner of the humble Nazarene, salute you and greet you as their new Commander of the present Triennial period.

They pledge to the Grand Encampment their fealty, and to you their loyalty and obedience to your commands.

They wish for you and yours God's choicest blessings and lengthened years for their enjoyment.

While progress in Templary has been somewhat slow of late, be assured that our lines remain unbroken, and that we are moving forward to the music of "Onward Christian Soldiers."

To which the Grand Master responds as follows:

It is indeed heartening to one who has assumed the discharge of grave and important duties and responsibilities, to be assured of the loyal support and hearty co-operation of those for whom he serves.

The life of our Saviour has furnished an ideal which all Knights Templar should endeavor to realize, and the true Christmas spirit is exemplified in your expressions of good-will and encouragement.

The field of Templar endeavor is large and there is constant work for all. Innocence must be protected and distress must be relieved. The ointment of healing must be applied to wounded hearts; the unrest of troubled souls must be quieted and the weak and wavering must be encouraged. This is our task and, with your assistance, we shall not fail.

To Grand Commanders, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast of the Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Tuesday, December 25, 1928, at some convenient hour, preferably at noon, Eastern Standard Time, (equivalent to 5 P. M. Greenwich).

Courteously and fraternally yours,

Address of the Grand Master:

WILLIAM L. SHARP

245 West Sixty-Third Street, Chicago, Illinois.

NELSON WILLIAMS, P.G.C.,
Committee on Christmas Observance.

Hawaiian	Standard Time	165° W.	6 A. M.
Alaska	Standard Time	135° W.	8 A. M.
Pacific	Standard Time	120° W.	9 A. M.
Mountain	Standard Time	105° W.	10 A. M.
Central	Standard Time	90° W.	11 A. M.
Greenwich	Standard Time	0° W.	5 P. M.
Philippine	Standard Time	120° E.	1 A. M.

December 26.

GRAND COMMANDERY OF KNIGHTS TEMPLARS
AND THE APPENDANT ORDERS OF
MASSACHUSETTS and RHODE ISLAND
Organized 1805

Brookline, Massachusetts, November 19, 1928.

To the Commanders, Officers and Sir Knights of the Commanderies in this Grand Jurisdiction of Massachusetts and Rhode Island.

Once more we approach the birthday of our King, the Great Captain of our Salvation. Let us renew our vows of allegiance to Him and rejoice at this Christmas tide in the angelic prophecy sung over the Judean Hills of "Peace on earth, good-will toward men."

May we ever look forward to the coming day when there shall be a "new Heaven and a new earth, wherein dwelleth righteousness," and when in the name of the Man of Galilee, Love shall be triumphant in the life and relations of all mankind.

At this joyous festive season in which the entire Christian World participates, let us not forget that we are members of a great philanthropic Brotherhood, whose aim is to aid the destitute and the helpless, and to exemplify the principles of the Christian religion, which is its Guiding Star.

It is the earnest desire of your Grand Commander that each Commandery in this Grand Jurisdiction assemble in their Masonic homes at twelve o'clock noon, on Christmas Day, and join in these sentiments, pledging our allegiance to our Most Eminent Grand Master.

May every blessing of the season be yours, and may the New Year bring happiness and prosperity to all.

Courteously and fraternally yours,

[Seal] Attest:

MARTIN J. PLESCHINGER, Grand Recorder.

CLARENCE E. BURLEIGH,

Grand Commander.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

MEMBER
MASONIC PRESS ASSOCIATION

ALFRED H. MOORHOUSE, Editor

VOL. 24

DECEMBER, 1928

No. 4

CHRISTMAS 1928 The holy season of the year is once more upon us when the thoughts of

Christians everywhere turn instinctively to that day nearly two thousand years ago when, in a lowly stable in an obscure town in Palestine, was born One whose life and teaching have been the source of infinite happiness to millions of the human race.

Through the life of this man of Galilee hope for a future life beyond the grave has been inspired and something beyond the satisfaction of carnal thoughts has transformed mankind in a profound way.

To-day, after nearly two thousand years of Christianity, in our American civilization, too often greater consideration is given to materialistic things, so that sometimes men have been discouraged and tempted to doubt. And yet the truths propounded by the great Teacher are as sound to-day as ever. The simplicity of His life and the purity of His intentions illustrate, to anyone who will give heed, that there is greater happiness in self-denial than in the accumulation of worldly wealth. Evidence of this is found in the frequent expressions of men who in the twilight of a life spent amid the whirl of modern business and with a plenitude of this world's goods, yet find that there is no permanent satisfaction in their possessions—and turn to the spiritual for consolation.

So at this sacred period let us as good Masons contemplate the glory of the lowly born Galilean, read, learn and inwardly digest his message and with love and wisdom proclaim to all "Peace on earth—good will to men."

THE MASTER MASON The *Master Mason*, which is the title of a magazine founded some six years ago and published heretofore under the auspices of the Masonic Service Association at Washington, D. C., has by vote at the last meeting of that association on November 13th at the Congress Hotel, Chicago, been transferred to private ownership. Hereafter Andrew L. Randell, who heretofore has been its managing editor, will also be its publisher under the name and style of The American Masonic Press.

What success Brother Randell will have as an individual publisher remains to be seen. *The Master Mason* is a creditable publication which has heretofore depended in very large measure upon a more or less subsidized subscription list which presumably now will in some measure melt away. From experience we can say that the way of the Masonic publisher is not exactly

a path of roses in the financial sense; but there is a lot of satisfaction in accomplishing a worthwhile work and we extend to Brother Randell our hearty good wishes for his success in the new enterprise.

ATTENDANCE The fact is plain to all intelligent observers that something is needed to stimulate, and after stimulating to maintain the interest of individual members of the Craft in the so-called higher bodies. Attendance and interest is deplorably lacking. What is it that causes this situation? It is all very well to urge men to attend meetings, but if these meetings have not the direct "pull" which they ought to have, if they are to be dull or lacking in the true atmosphere which should characterize all Masonic gatherings, men will not attend them.

No work is worth doing if it is not worth doing well, and while no criticism can be offered to those conscientious officers who give of their time and effort to perfect a fine ritualistic program, something more than mere ritual is needed. The soul of Masonry—if that expression may be used—should be made more manifest.

THE TEMPLAR TOAST The annual message of the Grand Master of Templar Masonry invariably breathes an exquisite Christian spirit, as also does the reply of the Grand Commanders. The noble army of Templars are engaged in a glorious work. Their traditions and record are as fine and honorable as any. The thought that thousands are assembled in their respective asylums at a particular hour on Christmas Day to offer homage to the Divine inspiration of all their good work is a touching thing. The renewal each year of the inward vow to press forward in the path of Christian rectitude brings honor to those gallant Knights who have before them the splendid examples of Jacques de Molay, Godfrey de Boullion and thousands of others by whose faith the world has been made a better place in which to live.

THE NEW GRAND MASTER In the words of Ye Olde Farmer's Almanac "about this time look out for a new Grand Master."

And lo, this has come to pass.

Not in the history of the Grand Lodge of Massachusetts, however, has so startling a step from precedent been taken, for the new incumbent is from the western part of the state instead of from the haunts of commerce in the metropolitan eastern area.

Most Worshipful Henry W. Dean of Cheshire has been duly elected to preside over the destinies of Grand Lodge for the forthcoming term and on behalf of its great body of readers the *CRAFTSMAN* welcomes him most heartily to that exalted position. Well realizing that he has a man's size task before him, we entertain no doubt that he will fill the office with dignity, ability and satisfaction. He has served the Craft long, faithfully and acceptably. The new honor is therefore a tribute to his talents and the Craft compliments itself no less than Most Worshipful Brother Dean in its choice of the new Grand Master.

A Patriotic Appeal to Masons

By GEORGE H. BAHM Lieutenant, U. S. Navy, Member of Mystic Valley Chapter of National Sojourners, Save "Old Ironsides" Committee

Today in the Navy Yard at Boston lies a wooden hulk. Time has furled her sails and shorn her of her masts. The ravages of decay have rendered her timbers unseaworthy. This is no common hulk, but the ship that was once a Navy. Veteran of more than one hundred and thirty-

she bombarded the Forts of Tripoli, dictating peace with the Barbary pirates and forever ending our tribute to them. During the War of 1812 she won a succession of victories over the British, increasing our prestige abroad and inspiring at home a greater faith in the new re-

upon the country, serving to unite opposing factions and territories in a feeling of national pride and unity of purpose, cannot be over-estimated. Staunch as her great name, the Constitution was almost a navy in herself. Ever invincible, she has served under every President from



The U. S. Frigate Constitution, as she will look when restored, from the painting by Gordon Grant, the original of which will be presented to the President of the United States to hang in the White House. Her first flags and signals were made by Betsy Ross in Philadelphia. The bolts that fastened her timbers were made by Paul Revere in Boston.

one years of service to her country, she is the proud possessor of the most brilliant fighting record of any ship in any Navy in the World, and is known affectionately as "Old Ironsides"—The U. S. Frigate Constitution.

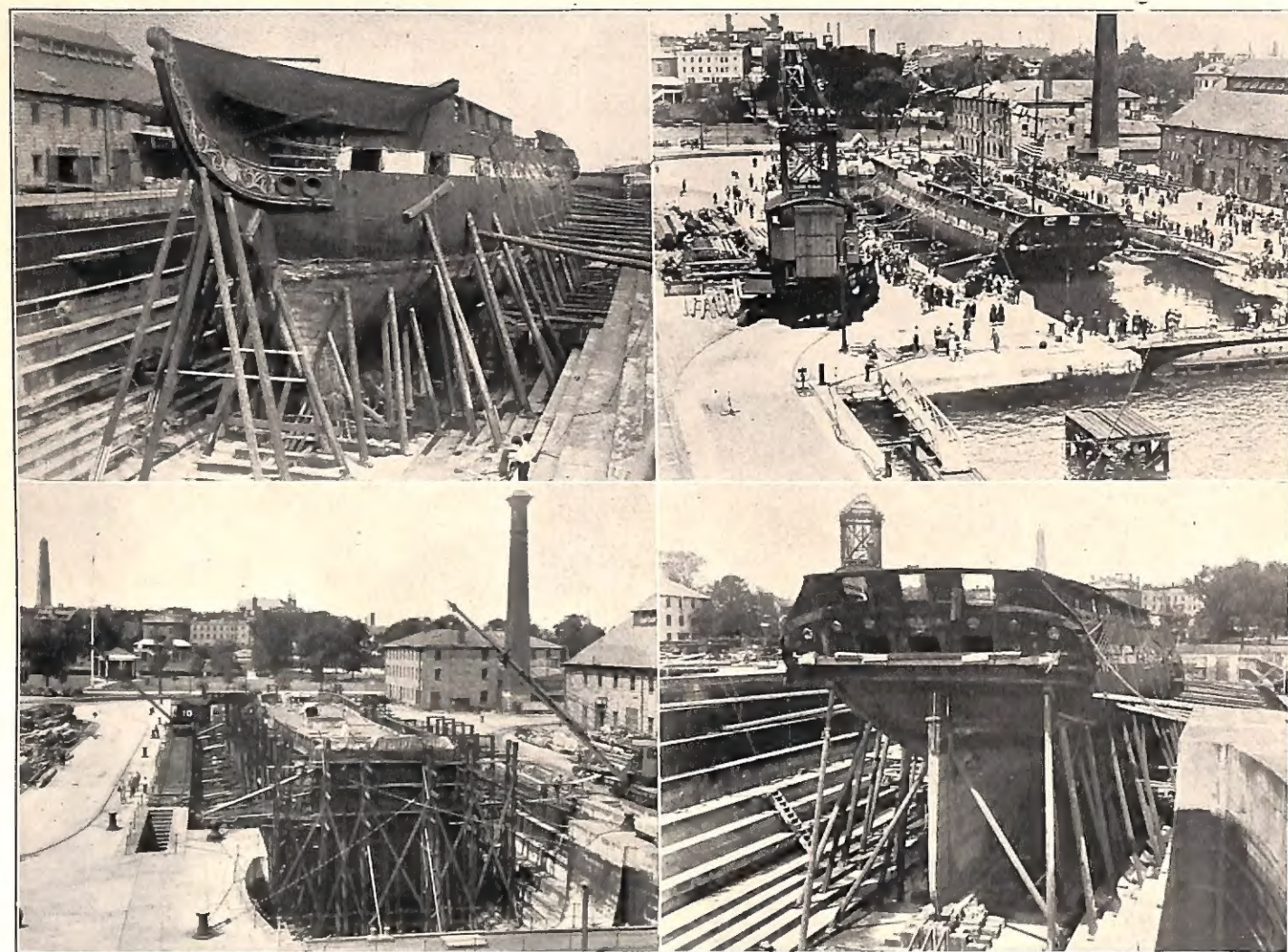
Although "Old Ironsides" bears the scars of forty-two engagements, her colors have never been dipped in defeat. One of the first three naval vessels built by the United States, she sailed against French privateers, men preying on our commerce along the Atlantic Coast and in West Indian waters. Her next duty took her into the blue waters of the Mediterranean, where from 1803 to 1805

public. "Old Ironsides" stood invincible against the English navy and fought for our independence on the sea, as, two generations before, the colonists had fought for it on land.

Her remarkable escape from a British squadron off the coast of New Jersey in July of 1812, the destruction of the *Guerriere*, the capture of the *Java*, the *Cyane*, and the *Levant*, make pages of romantic reading in the history of our country. Her conquests not only established our freedom of the seas in 1812 and made of the United States a first-class sea power, they did more. The moral effect of her victories

Washington to Coolidge, and boasts of a record that has never been equalled by any single fighting ship.

Now in the shadow of the Bunker Hill Monument, near the Yard that gave her birth, "Old Ironsides" rests in the dry dock she christened. She awaits rebuilding to make her sound, remodelled from truck to keel, exactly as she was in her days of greatest glory, the history-making days of 1812. No federal appropriation assures her preservation, nor is one desired. Only the generous response of a grateful nation can save her. The National Save "Old Ironsides" Committee, of which Rear Admiral Philip Andrews, U.S. Navy, is chair-



The Constitution in the dry dock that she christened in 1833. She was the first ship to enter it. As she looks today, undergoing rehabilitation. The work is now 50% completed.

"Old Ironsides" entering drydock June 16, 1927, to take a new lease on life. Rebuilding from truck to keel, to be a permanent memorial of the valor of seafaring men of a century ago.

man, is raising sufficient funds for the work through popular subscription. Over \$600,000 have already been received; less than \$200,000 are still required.

The Mystic Valley Chapter Number 90 of National Sojourners, and the John Paul Jones Camp of Heroes of '76, members of a national body composed of Masons who are officers, active, retired, and reserve, of the Army, Navy, Marine Corps, Geodetic Survey, and Public Health Service of the United States, have resolved to actively sponsor the campaign to complete the fund among the Masonic brethren of the country. Located in Boston, close to the site of the original launching of the Constitution and her present rebuilding, they feel a close interest in the preservation of the ship, a floating monument to the heroes who fought on her decks and brought her to such renown. General George

Washington, first President of the United States, to whom our fraternity is today erecting a beautiful memorial, authorized her original construction. Captain Samuel Nicholson, who inspected her building and was the first to command her, was a Mason. On her first cruise her Captain and next three ranking officers were members of the Masonic fraternity. Commodore Edward Preble, who, while in command of the Constitution, conceived the rescue of the frigate "Philadelphia" from the Tripolitan pirates, a feat characterized by Lord Nelson as "The deed of a century," was a member of Saint Andrew's Lodge of Boston. "Old Ironsides" has given to history the names of Charles Russell, Benjamin Lee, Richard Beale, John Rodgers, George Parker, and many more Masons, whose courage and skill played a large part in bringing her stainless colors through forty-two en-

gagements without defeat. Major General Henry Knox Masonic Lodge first saw the light of its existence between her decks. "Old Ironsides" fought for the traditions which are today the proud inheritance of the people of the United States—the ideals for which Masonry stands. That is why every Mason in the country should be interested.

The fund for rebuilding "Old Ironsides" is being completed principally through the sale of beautiful lithographs of the ship at fifty cents each. Our brother Sojourners in Boston have undertaken to present the subject matter of the campaign to the Masonic Lodges throughout the country, urging each lodge, collectively or through individual members, to purchase a quantity of these pictures for presentation to the schools, De Molay Chapters, and like activities in their localities. They estimate that if each lodge ac-

counts for twenty-five pictures, the completion of the fund is assured. Furthermore, they feel that these pictures are needed in the schools; that one should hang in each school room as a constant reminder of the aspirations, sacrifices and devotion of the pioneer days of our country. In distributing a quantity of these pictures, each Lodge will do its bit toward the preservation of "Old Ironsides" as a lasting memorial for all time, and will further a kindly feeling toward Masonry in its community.

It is the patriotic duty of every American to contribute, no matter how small the amount, to the restoration of "Old Ironsides." In so doing we honor not only the ship, but the men who fought on her decks and came to the aid of their country at a most critical period in its history. Every American knows of Independence Hall in Philadelphia, and would not think of letting it fall into decay. Loud would be the protest from every corner of our Land should it be proposed to destroy

Mount Vernon, our national shrine. Like these, the frigate Constitution belongs to every American. Restored as she looked in the history-making days of 1812, she will visit the ports of our land, carrying her patriotic message to our people.

The record of "Old Ironsides" is of particular interest to Masonry. Captain J. D. Robnett, 32°, Supply Corps, U. S. Navy, president of Mystic Valley Chapter of Sojourners and chairman of the Save "Old Ironsides" Committee of that Chapter, asks the help of every member of the Masonic fraternity in completing the fund for the rebuilding of the foremost ship in the world.

He asks the co-operation of the worshipful master of every Lodge in the United States in presenting the project to the members, and he invites Masons everywhere to communicate with him for further information concerning the restoration of "Old Ironsides."

"Old Ironsides" saved the nation; let Masonry do its bit to save her!

Freemasonry in Pre-Historic America

By Bro. FRANK C. HIGGINS

No one who has failed to give attention to the innumerable ties of relationship which exist between the archaeological remains of a pre-historic America and those of the corresponding civilizations of the eastern hemisphere, can have the remotest conception of the illimitable interest attached to the facts attesting them. In this case, I feel that I have accomplished original work in verifying, to my own satisfaction, enabling me to offer to the consideration of others, facts which are completely foreign to the beaten track of American archaeological consideration.

I am compelled to speak plainly in averring that the explorers who have until now concerned themselves with the questions now under review have not been equipped with that first essential to recognition—previous acquaintanceship with the mystery lore of the Old World. The Masonic theory, which, I trust, the great linking together of the world's ancient

spiritual mysteries with the monuments of its perished races will, some day, be termed, calls for a knowledge, on the part of the antiquarian, of the ancient mystery religions of the Orient and a less sceptical frame of mind as to the height of scientific attainment arrived at by earth dwellers of six thousand years.

Furthermore, I feel that one of the great obstacles to efficient research has been the religious bugbear, the same spirit which, in the Middle Ages, refused to believe in the existence of certain animals described by travellers because they were not mentioned in the Bible. History tells us that when the first missionaries penetrated into Tibet, on the one hand, and into Mexico and Peru, on the other, they were dumbfounded to encounter such detailed travesties of Christian beliefs and ceremonies that they were convinced that the devil had chosen this means of anticipating their pious intentions.

Science is not thinking or acting

that way to-day. It is searching for community of origin in immutable truth and in the assurance that devout worshippers of such remote times and places must have acted from a common inspiration which must be located in order to solve the puzzle. Most of the serious attempts to fathom this riddle of the ancient American continent have been made by enthusiasts who have felt required to prove the literal truth of the old Biblical legends. The celebrated Lord Kingsborough passed his life in attempting to demonstrate that the Mexicans were the "ten lost tribes of Israel." The great American theorist, Ignatius Donnelly, whom I met when a child in Minnesota, was equally anxious to have the world believe that he had discovered circumstantial proof of Noah's Deluge and Plato's Lost Continent of Atlantis.

My Masonic hypothesis neither ridicules nor displaces any well-supported attendant detail, but it claims that from seer to seer, land to land, nation to nation, finally traversing the broad Atlantic and wide Pacific, whether by boat or continental wanderings of tribes it matters not, the Sabeian astronomical lore made its way around the globe, accompanied by the great Arcana, which lies at the root of Masonic teaching that a ruling cosmic principle, resolving itself into $10+5+6+5$, express it by "J-H-V-H," or whatever letters or symbols you will, eternally geometrizes into manifestation a boundless universe held in restraint by eternal and immutable laws.

This assumption among the Asiatic peoples led to the surveying of our immediate solar universe, the recognition of its boundaries and cyclic changes in the conformation and physical delineation of our globe. When modern schoolbooks tell us that the sun traveled around its outer edge, they tell only a partial truth. This was a deceptive appearance to the untutored vision and the hierphants of old, who were the sole custodians of learning and letters, encouraged the belief as one of their means of repression. The whole truth is that the actual facts, as we scientifically ascertain them to be, were in some particulars better understood by the learned astronomer priests of six or seven hundred years ago than they are to-day by the general run of mankind.

The community of religious systems all over the world is due to the fact that the existence, nature and attributes of Deity were philosophized from the unchangeable facts of demonstrated science, which are the same in every time and place. There is no history of development in astronomy, geometry and mathematics. Two and two made four and a "square was a square" in China and Peru five thousand years ago as much as in the present day. Man's capacity for learning has increased, but the powers of the Infinite have ever been the same.

It is also manifest that the technical terms of ancient science varied but slightly all over the globe. The circle was divided into 360 degrees for convenience of measurement, the properties of the "Pi proportion" applied to the squaring of the circle, the law of the square on the hypotenuse, the number of days between solstices, the geometry of the solar system, the cycles of the planets and the phenomena of terrestrial motion, are not inventions of man, which can be one thing in one place and another elsewhere.

The third and fourth chapters of Prescott's *Conquest of Mexico* tell precisely what the Spaniards found in this respect upon their arrival in America, so that it is not proposing an at all wild or improbable hypothesis to assume that, as these self-same facts were at the root of the religious mysteries of the whole ancient eastern world, they performed a precisely similar role on the American continent. Freemasonry has preserved the assurance, in its ritual and symbolism, that this is the case through long ages of persecution and tyranny which have conspired to suppress all popular knowledge of the fact.

The evidence of a community of crude scientific knowledge between the widely separated ancient races of Asia, Europe and America, with particular reference to the latter, its distribution over America, from the great lakes of the North to the Andes in the South, are bound up in the existence everywhere, over the entire enormous expanse, of graven and sculptured objects ranging all the way from tiny amulets and so-called "ceremonial stones" to monoliths, elaborately carved "idols" and gor-

geous temples, designed uniquely to set forth the principal cosmic figures and angles of astronomical observation.

These may be briefly enumerated as the angles of 23 1-2 degrees, that of the inclination of the earth's axis to the pole of the ecliptic and of the equator to the plane of the ecliptic, 45 degrees, or double the foregoing, which apprises our knowledge of the circumpolar motion; the procession of the equinoxes, the earth's orbit, equinoxes and solstices; the angles of 66 1-2 degrees and 113 1-2 degrees, which relate to the crossing of the plane of the ecliptic by the earth's axis and that of the equator of the pole of the ecliptic.

These are the angles which are bound up so closely with the cosmic expression of the Divine Name, Jehovah; but closely associated with them are various triangles and oblong figures, such as the triangle Pythagoras (3-4-5) and its derivations, the 3-4-5 triangle, which gives us the side of a square and the radius of a circle equal in area, and the 4-5-4 triangle, which supplies the base of a square and the radius of a circle of equal circumference thereto, this latter being the vertical axis of the Great Pyramid of Cheops, at Gizeh, Egypt.

The oblong figures, especially 3x4, 5x4, 7x4, and 9x4, are important on account of the angles of their diagonals and their infinite combinations in other forms. Science shows all these dimensions to be the essential figures employed by Nature in the agglomeration of crystals.

One of the most astounding correlations of modern Masonry with this modern science is that the flap of the ordinary M. M.'s apron, as worn in lodges and chapters to-day, is identical with that worn by the priests and initiates of the old Toltec, Inca, Quiche and Chibcha civilizations of Mexico, Peru and Columbia, being also the vertical axis of the celebrated Mexican pyramid of Chicken Itza and of the great prehistoric mound near Miamisburg, Ohio, pictured on page 339 of Donnelly's *Atlantis*.

The triangular derivation from the point of the flap to the lower corner of the Masonic apron are those of the Egyptian pyramid and that of Xcoch, Mexico, pictured on

page 341 of Donnelly's book. The Hopi Indian symbol of the Universe is really a geometrical representation of the "squaring of the circle," with an American teocalli or step-pyramid placed antipodean to an Egyptian pyramid. The American and Egyptian pyramids stand point to point in a perfect square in the ancient problem of squaring the circle. Local archaeologists who care to verify the manner in which this ancient knowledge was registered by the widely scattered people of the earth, under the veil of Masonic science, may make a pilgrimage to the great granite Chinese Temple lions, which stand guard at the Ninth Street entrance to the John Wanamaker store, New York, where they will find the sacred pyramid proportions of ancient Egypt and America on the square basis on which the lions repose, the lions themselves having been originally adopted by the Chinese as the symbol of Ho-Hi, "the lion of the tribe of Judah" and god of ancient Freemasonry.

Entirely independent of my own investigations have been those of John G. Keplinger, of Springfield, Ohio, who has, at my request, collected exhaustive data upon the so-called Indian mounds of the Mississippi Valley. Keplinger calls particular attention to the geometric mounds pictured in Switzler's *History of Missouri*, published in St. Louis in 1879. The Root River mounds of Iowa are earthworks constituting a triangle of three embankments, respectively three parts high by twelve wide, four high by twelve wide, and five high by twelve wide, around a centre mound 36 high by 12 wide. This is pure ancient Egyptian sacred geometry, embracing the Pythagorean 3-4-5 proportion and the equally significant formula of 3x12x4x12x5x12, equalling 103,680, or four precessional cycles of 25,920 years each. As this same problem is found in Egypt, Greece and India its ubiquity is certain. The number "36" of the central mound is the ancient Pythagorean number of the sun, while there are many other important details attached to this mound too complicated to discuss now. Switzler, also, unconsciously exhibits a mound illustrative of the famous ancient figure of the divine man, or Macrocosmos, filling the manifested

universe with the legs placed at an angle of 47 degrees and the sun between the feet. Pentagonal, hexagonal, octagonal and oblong mounds in the Egyptian sacred proportions, as well as the great serpent mound of Ohio, presenting the Hindoo myth of the serpent and the egg, are also striking proofs of the spread of the ancient wisdom.

Of the contents of these mounds, I have also succeeded in making a remarkable collection of examples. These show that a remarkable civilization once existed within the borders of what are now the United States. Mounds and funeral deposits yield up no evidences of wealth or luxury, there are no adjacent ruins of one-time sumptuous cities as in the Old World, but, together with the remains of a most simple agricultural life, are cut and shapen stones which contain, in themselves, the proof that these primitive people were struggling with the problems of the Universe which gave fame to Plato, Pythagoras and Hipparchus.

Keplinger, whom I have quoted, has picked up in his garden a common river stone, a small boulder, laboriously graven by hand at an angle of 113 1-2 degrees, as though by an instrument of precision. I have from Mandan, N. D., a small flat river pebble, some 2 1-2 inches in diameter, on which are scratched the correct equatorial, polar and ecliptic markings, together with the oblong square of 3x4, which constitute the floor of the modern Masonic lodge, as it did of so many ancient temples. Yet this is from a so-called "Indian" mound. Among the ancient Pueblo dwellers of Colorado, Arizona and New Mexico we find both pottery and paintings inspired by the same science. The Swastika and the peculiar religious markings of the Jains of India are found among these primitive American peoples. The Hopis have a triad in pottery representing the Hindu trinity—Brahma, Vishnu and Siva—presiding over a cradled child between two bulls, with the old cabalistic signs of earth, air, fire and water; many of their signs being degenerated Egyptian sacred emblems.

As we advance upon the remains of the old Aztec and Toltec civilizations of Mexico we find not only the pyramids, of which I have spoken, but all of the world-wide distributed cosmic proportions and Masonic

symbols treated with still greater and greater elaboration until they become magnificent works of native art. Underlying all is the unvarying Masonic evidences of the great mystery knowledge of the celestial proportions which inspired the architects along the banks of the Euphrates, the Nile and the Ganges. The celebrated Calendar stones of the Mexicans set forth all their great knowledge in symbols.

The pole or staff of the Mexican sun-god is that of the ecliptic, the same as borne by Zeus or Horus in the art of Greece and Egypt, often inclined at the true cosmic angle. The trellises and the lattice-work ornamentations, the door and window openings; individual stones, even, are all of the sacred Masonic proportions and cosmic angles, setting forth the law of the Universe. In Yucatan we find such wonderful figures as that of the sun-god on the "Beau-relief" at Palevque, which any Egyptologist can at once identify as a figure of the Egyptian god, Horus-Ammon (another form of Hiram), with the ram's horn and the ægis seated upon the lion throne of the summer solstice.

The famous crosses of Yucatan all relate also to the crossings of the plane of the ecliptic by the solar and terrestrial axis. Some writers think that they recognize scenes of initiation akin to those of Egypt in some of the Mexican sculptures and "codex" illustrations.

Guatemala supplies us with the wonders of Quirigua. Some of these colossal monolithic figures are in the American Museum of Natural History, where the curious will find them wearing aprons of the sacred 10x5x6x5, or "Jehovah" proportions, to show that they stand central through the ages upon lands which once rang with praises to the now forgotten God of Israel and where initiation into His Mysteries was by Masonic rites derived from distant Egypt and Syria.

The Chibchas, an ancient race inhabiting the tropical clime of Antioquia, Colombia and South America, have left us their testimony to the ancient wisdom, the vast quantity of highly polished black pottery and stone objects ornamented with all the principal Masonic geometrical formulae, of which we have spoken. Although their principal symbolic figure was a frog, the Egyptian god,

Hek-het, they had a figure which is palpably the Egyptian god Bes, in turn a representation of the Greek Semitic Jehovah, as god of fecundity, Dionysius, Indian Bacchus and which is marked with the three sacred Pythagorean triangles of the square on the hypotenuse, equal areas and equal circumferences. Other Chibchas idols bear Masonic keystones and the sacred 10x5x6x5 "Jehovah" trapezoid as emblems, while they made clay tablets of the sacred geometrical figures without giving them human or animal semblance at all.

Yet deeper down in the heart of the great South American continent once penetrated this ancient Masonic Oasis, which taught mankind the immanence of a single god and destroyed idols by demonstration of their nothingness. The Peruvian Incas, great believers in the immortality of the soul, mummified their dead like the ancient Egyptians to demonstrate the fact. They had a myth of a virgin-born redeemer like the Asiatic people and, strangely enough, they pointed out in the sky as Mama-Cocoa, the star Spica Virginis, the central figure of the great constellation Virgo, called by the Hebrews Shibboleth the Wheat sheaf, who was the Egyptian Isis, mother of the god Horus-Ammon. Many Peruvian remains testify to a use of the Asiatic twelve-sign zodiac in place of the Mexican zodiac of twenty signs and they have some of the figures also.

The Peruvian collection of art objects in various materials, especially in carved stone and beaten gold, pottery and patterned fabrics contained in the American Museum of Natural History, is a wonderland of reference to the ancient cult of the mystery-god, to whom the world once yielded unswerving allegiance and of whom may be repeated to thousands of perfunctory learners of Masonic ritual, who place their highest aspirations in being "letter perfect," the words of Paul before the altar of this same, "The Unknown God" on Mars Hill, Athens: "God hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord if haply they might feel after Him and find Him though He be not far from every one of us, for in Him we live and move and have our being."

Negro Masonry

By HARRY A. WILLIAMSON, Past Grand Historian, Prince Hall Grand Lodge of New York

Without doubt the one absorbing subject which has occupied the uppermost position in matters concerning the Masonic Fraternity in the United States, is that pertaining to what is generally styled as Negro Masonry, but which those affected designate as Prince Hall Masonry. For many decades a great mass of literature upon the subject has been produced by numerous Caucasian writers. The greater portion of such matter is misleading and is either unsubstantiated by facts or absolutely without foundation. Very few writers of the present era appear inclined to give the facts of the origin of the Negro organization the personal, impartial and unprejudiced examination to which they are entitled but apparently are more satisfied to base base their conclusions upon the writings of Masons who, because their political and social environment were permeated with race prejudice found it impossible to judge the evidence with a clear and free mind. The authorities in mind and who are so frequently quoted are none other than Albert G. Mackey and George Thornburgh.

In all fairness to the subject and if nothing but the truth is desired, the investigator must realize fully that an exhaustive examination is a necessity and this will require a great deal of time and patience. It is not so much the facts of origin that are in dispute but rather the methods of procedure adopted, subsequent to the establishment of African Lodge which are the bone of contention and around which the discussion of the legitimacy of Prince Hall Masonry hinges.

All of those who have followed the conclusions of both Mackey and Thornburgh make it a point to determine 18th century Masonic customs and usages in comparison with those in vogue during the last or the present period, and this is where the greatest error is made. If the investigator will confine himself to the varied Masonic procedure of the 18th century, during the examination of all matters which belong entirely to that period, he will surely

ascertain that the procedure of the Negro Masons of the colonial days to be identical in many respects to that followed by the Caucasian Masons of the same period.

For a thorough examination of the claims of the Prince Hall Masons, the following works are recommended: Proceedings of the Grand Lodge of Washington (1); of Illinois (2); of Minnesota (3); of Ohio (4), and of Indiana (5). All of the matter contained in those volumes is from the pens of Caucasian authorities as represented by William H. Upton; Joseph Robbins; Charles Griswold; John D. Caldwell and the Fraternal Reviewers of the proceedings of other grand jurisdictions (5). Included in this array of opinion there must be added: "*Documents: Respecting the Controversy between the Grand Lodges of New York and Hamburg*" (6). From all of these both sides (pro and con) of the question can be investigated. On the Prince Hall side the outstanding work is "*The Negro Mason in Equity*" by Samuel W. Clark of Ohio (Cleveland, 1885). Another, not so generally known is "*The Origin and Objects of Ancient Freemasonry, Its Introduction into the United States and the Legitimacy Among Coloured Men*" by Martin R. Delaney, M. D., of Pittsburgh, Pa. (1853). While a number of other Prince Hall Masons have contributed to the literature of the subject, notably Lewis Hayden, the foregoing works contain all the evidence upon which the Negro branch of the Craft is willing to stake its case.

Every writer concedes that Prince Hall and fourteen other "free Negroes" were initiated on March 6, 1775, in a lodge attached to one of the regiments in the British Army which was under the command of General Gage and billeted in the suburbs of Boston, Massachusetts. A short while after the initiation, this regiment removed from Boston, but, before leaving, the master of the lodge, J. B. Batt, is said to have given Prince Hall a "permit" which, according to Masonic parlance of the present time would be called a "dis-

pensation." This "permit" did not confer authority to initiate persons into that group, merely giving those men the right to "attend church and bury their dead," and there is no record extant to the effect that they did other than what the "permit" allowed.

This document has been the subject of no little discussion. That the procedure was in accordance with the custom of the period is borne out by the following illustration: Betet-out Lodge at Gloucester Court House, Virginia, was established by authority given to its members by Fredericksburg Lodge No. 4, of Fredericksburg (7); The same Fredericksburg Lodge gave permission to a group of Masons to found Falmouth Lodge in Stafford County, Virginia (8). That the legality of the "permit" given to Prince Hall was beyond question, also, that the formation of a lodge without the formality and authority of a charter or warrant as is the law now, was, during the period under discussion, *absolutely regular*, is attested by George William Speth, the founder of Quatuor Coronati Lodge No. 2076 (the world's most famous literary lodge), in a letter addressed to William H. Upton of the State of Washington, under date of October 27, 1897 (9).

The next move of this group was to address a petition to the Caucasian jurisdiction in Massachusetts, of which General Joseph Warren was the Provincial Grand Master (10). This petition was formally received, but before any action could be taken upon it, Warren was killed at the battle of Bunker Hill. Again, in 1779, this group is reported having addressed another petition to the Massachusetts Masons, but no records exist as to what action, if any, was taken in the premises. It has been claimed however and the evidence appears to point in that direction, that no action was taken because of the prejudice manifested by a large group of Caucasian Masons of the colony and at the same time a sympathetic group expressed regret for the sentiment manifested, and suggested that Hall make application to the Grand Orient of France for recognition.

There is little doubt but that Prince Hall was very well informed

concerning Masonic history and the regulations governing the fraternity, for, while he appreciated this suggestion, he evidently considered the Grand Lodge (Moderns) of England to be the recognized head of the organized Craft and therefore addressed the petition of his group to that body in a letter under date of March 2, 1784 (11), and the prayer being granted a warrant of authority creating African Lodge No. 459, was issued to these men under date of September 29, 1784. Owing to the delay in the delivery of that document the lodge was not formally constituted until May 6, 1787, and it is from this body all of the regular Freemasons of colour in the United States and Canada are descended.

One of the most persistent of the numerous "objections" which have been registered against the founding of African Lodge and the existence of its descendants, has to do with the "American Doctrine of Exclusive Territorial Jurisdiction." As its name implies, this is a product of American inventive genius and is energetically resorted to for the purpose of excluding the Negro organization from the category of possessing any "regularity." The principle of this doctrine is that *not* more than one Grand Lodge can legally exist in the same territory (state) at one and the same time. As an understanding between grand jurisdictions, and its origin in 1796, in an agreement between the Grand Lodges of New York and Massachusetts (12), although prior to that year African Lodge had been founded twelve years and African Grand Lodge for five years, yet most Caucasian writers endeavour to make that principle retroactive in effect against Prince Hall Masonry irrespective of the fact that prior to that year (1796) and subsequent to it, joint occupancy of the territory of Massachusetts by more than one Grand Lodge had existed also, joint occupancy of territory by more than one sovereign body existed in a number of foreign countries and exist even to this day in both hemispheres. In weighing the validity of this doctrine it must be borne in mind that the agreement of 1796 between New York and Massachusetts concerned Masonic control over *Caucasians* and not Negroes.

The claim is made that African Lodge lost its status as a "regular" body, when it was erased from the English register at the time of the Union of the rival jurisdictions in England in 1813 because it had failed to continue its contributions to the Grand Charity Fund as was required at that time. It is of record that *all* lodges, irrespective of location, which had failed to make that regular contribution were dropped from the roll at the time of the Union, but none of those *excepting* African Lodge have ever been charged with having lost their "regularity" for continuing to exist after erasure, and there is no record to prove that any of the other lodges affected ever ceased to function after the action taken at the Union in 1813. Now by what process of rational reasoning can this erasure be charged as constituting a crime against African Lodge and not similarly so charged against the other lodges involved?

Another "objection" registered against the Prince Hall organization is that African Lodge constituted herself into a Grand or Mother Lodge. This is contrary to present regulations and customs, but *was* in accordance with those prevailing during that period. What about Mother Kilwinning Lodge of Scotland (13)? This lodge assisted in the formation of the Grand Lodge of Scotland and later withdrew from that body and proceeded to issue warrants for the formation of other lodges just as it had done before the Grand Lodge of Scotland was founded. What about the Loge du Grand Maître of Holland in 1734? This body, later known in 1734 as Union Mother Lodge, formed itself into a Grand Lodge in 1756 (14). What about the Grand Lodge of Prussia at Berlin, Germany, which was formed from the Lodge Royal York of Friendship in 1756 (15)? What about the Grand Lodge of Eclectic Union at Frankfurt-am-Main, Germany, which was formed in 1745 from Union Lodge? As these and other possible illustrations transpired long before the formation of African Grand Lodge on 24th June, 1791, it is clearly proven that the members of African Lodge were aware of sufficient precedent for their procedure.

Other charges laid against African Lodge are: (a) that it became

dormant and was revived by a few members in 1927. No writer has ever been able to produce a single fact to substantiate this charge. This is purely "hearsay" testimony, a thing which is never considered of importance and value by the critical and impartial investigator; (b) That the Warrant of the Lodge was "returned." To whom and when, has never been stated; (c) That it was lost in a fire in the late sixties which destroyed the building in which the Prince Hall Masons of Boston held their meetings.

The writer of this narrative is in a position to positively refute the last two charges for the reason that, he possesses a photograph of the Warrant of African Lodge No. 459, and he has held that precious document in his hands and read the same. The story relative to this opportunity which occurred at the centennial of the changing of the name of the Massachusetts Craft from "African" to "Prince Hall Grand Lodge" held at Boston in September, 1908, and as published upon another occasion, is as follows:

"On Wednesday morning early, 9th September, the Deputy Grand Master of Massachusetts, R. W. Robert T. Teamoh, consecrated the large hall in the Parker Memorial for Masonic purposes. The only three Masons from New York who were fortunate enough to be among the few brethren who assisted in this ceremony, were James C. Denham, master of Celestial No. 3, who officiated as acting grand secretary; William H. Crooms, past master of Adelpic Union No. 14, as an acting grand steward, and Harry A. Williamson, master of Carthaginian No. 47, as acting grand treasurer. It was on this occasion that these three brethren had the most distinguished privilege and unusual honour of holding in their hands and examining the Original Warrant granted to Prince Hall and his colleagues, establishing African Lodge No. 459, by the Grand Lodge of England in 1784. It is indeed a venerable document, but every outline of seal, signature and the subject matter is clear and distinct and may be read without the least difficulty."

The so-called revival of 1827, had

to do with the Declaration of Independence issued by the members of African Lodge under the date of 28th June of that year. The master of the lodge at the time was John T. Hilton, who likewise held the office of Grand Master of the Grand Lodge of the state. The document in question specifically referred to matters concerning African Lodge alone, which body was at that time a constituent of Prince Hall Grand Lodge of Massachusetts. It should be read (16), and very carefully studied in order to obtain a correct understanding of its intent and purpose which is outlined as follows (17):

"That as African Lodge (which had obtained its authority from the Grand Lodge of England) had from time to time complied with the law by sending contributions to the Grand Charity Fund for which no acknowledgment had been received; because letters addressed to the Grand Lodge of England for many years had remained unanswered, therefore, in consequence of such neglect by the officials of the said Grand Lodge of England, African Lodge declared itself 'free and independent' of any organization other than the Grand Lodge to which it then held allegiance."

As has previously been stated, all lodges that had failed to forward regular contributions to the English Grand Charity Fund were dropped from the register at the time of the Union in 1813. African Lodge made contributions to the fund on 24th November, 1787, and 25th November, 1789. The first Grand Lodge of Negroes, African Grand Lodge, was founded in 1791, and African Lodge became a part of the body, but, notwithstanding the fact, the lodge continued to forward contributions to the Charity Fund. These payments were as follows: 18th

April, 1792; 27th November, 1793, and 22nd November, 1797 (18).

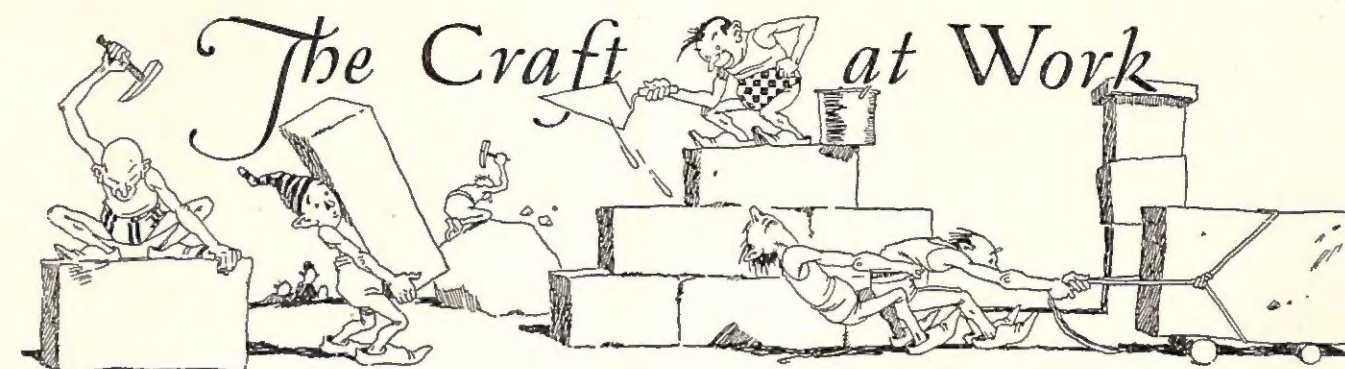
There is a possibility other payments were made of which no record has thus far come to light, but the dates just cited contain a record unsurpassed by any of the other lodges located in America at that time.

As is generally supposed and known, Masonic authority and government throughout the American Union among the Caucasians is confined exclusively to those of that race. Time and again have Prince Hall Masons and Negroes who were not members of the Craft made application for affiliation with a number of the Caucasian grand jurisdictions, but upon every occasion have those petitions been either denied or ignored. In 1845, members of Boyer Lodge No. 1, of New York City, submitted a petition to the Caucasian Grand Lodge of New York for recognition. This petition was denied (19). In 1868, Lewis Hayden and 71 other Prince Hall Masons petitioned the Massachusetts body for recognition, but the same was denied (21). In 1869, William T. Boyd, Grand Master of the Prince Hall Craft in Ohio, submitted a petition for recognition to the Caucasian jurisdiction of the same state, but the same was denied (22). A petition for recognition was presented by the Prince Hall Masons of Michigan to the Caucasian body in the same state at the session held in 1874, but this was denied (23). These are but a few of similar illustrations to prove the Caucasian Fraternity has been unwilling to accord fraternal recognition to the Freemasons of colour and tacitly denies membership in its lodges to men of the Negro race. This attitude is the reason for the existence of lodges in which membership is confined exclusively to black men.

Upon a number of occasions, writers in America, also, in some foreign Masonic periodicals have stated it is the unanimous opinion of the Amer-

ican Grand Lodges that the Prince Hall organization are "clandestine, irregular or bogus." The writer takes issue with such statements and draws attention to the following facts. In 1876, the Caucasian Grand Lodge in Ohio was willing to officially recognize the Prince Hall grand jurisdictions of the same state provided the latter would style itself the "African Grand Lodge, etc., of Ohio" (24). In 1923, the Prince Hall Masons in California were enabled to prevent the incorporation of a Negro clandestine Masonic organization through the co-operation of the Caucasian Masonic authorities of the same state. There is a law upon the statute books of the State of New York which prohibits the public use of Masonic emblems and the conferring of Masonic degrees by unrecognized bodies, yet in no instance has this law ever been applied against the Prince Hall Craft in that state although various Negro so-called Masonic organizations have felt the weight of that statute. Now what do these illustrations signify?

Irrespective of what some authorities may say, Prince Hall Masonry is here to stay. The Freemasons of colour have no desire for fraternal intercourse with the Caucasian Craft in the United States. All they want and do demand is, in the light of the records and in the spirit of truth and justice, that the Caucasian Grand Lodges will forever cease stigmatizing their organization as "bogus, clandestine or irregular." With about nine thousand lodges, approximating about three hundred thousand members; with a property valuation of about two million dollars which includes undeveloped and developed real estate comprising Masonic homes for aged Masons, their widows and orphans, Grand Lodge buildings and those belonging to individual lodges; with hundreds of thousands of dollars contributed annually for charitable purposes, are these men asking too much?



GRAND LODGE ELECTS

Herbert W. Dean of Cheshire was elected grand master of Masons in Massachusetts at the quarterly communication of the Grand Lodge in Masonic Temple, Wednesday afternoon, December 12, succeeding Frank Leslie Simpson of Swampscott.

For the first time in the history of the Grand Lodge of Massachusetts, dating so far back at 1733, a grand master has been chosen from the western part of the state. Robert J. McKechnie of Taunton was elected senior grand warden, Harry E. Jackson of Danvers, junior warden; Frederick W. Hamilton of Cambridge, grand secretary, and Charles H. Ramsay of Cambridge, who has been treasurer since 1901, was again chosen to succeed himself.

Directors elected for two years were Most Worshipful Dudley Hays Ferrell of Swampscott, Right Worshipful Myron L. Keith of Malden, Most Worshipful Dana J. Flanders of Malden and Most Worshipful Arthur D. Prince. William F. Whiting of Holyoke was elected director for one year. Most Worshipful Leon M. Abbott of Brookline was elected trustee of the Masonic Education and Charity Trust for eight years, and there were elected members of the Board of Masonic Relief Most Worshipful Dana J. Flanders of Malden, Most Worshipful Arthur D. Prince of Lowell, Right Worshipful Homer S. Joslin of Oxford and Right Worshipful Arthur C. Staples of Taunton. Right Worshipful James P. Smith of Springfield was elected a member of this board for one year.

MASONIC INCIDENT OF WORLD WAR RECALLED

Johannesburg, South Africa. — Members of Ulidia Lodge, Maritzburg, 292 I. C., who served during the World War in the military forces, retain as a prized possession a picture of the members of the lodge at festive board which was sent to them by the lodge while they were in service. This picture was to remind them that the members of

the lodge remaining at home were honoring them by a toast on the third Saturday of each month at precisely 10 o'clock.

Many lodges had such a custom during the war, but Ulidia Lodge improved on the custom by having a photograph taken of the members about to honor the toast and sending a small copy to fit a tunic pocket to every man overseas.

Practically every man returned home with his copy and now retains it as invaluable. It is worthy of note that though members of the lodge were serving in the army and navy in many parts of the world, and several were wounded, not a man lost his life. Some of the members like to think that the picture over each man's heart served as a charm.

AN ILLUSTRIOUS MAN PASSES

Dr. Charles Montraville Green, A. B., M. D., of 78 Marlboro Street, Boston, who was one of the best known obstetricians and gynecologists in the State, died Tuesday, November 20th, at the home of his son, Dr. Robert M. Green of 80 Mason Terrace, Brookline. He was 78 years old.

Dr. Green had been in ill health for some time.

Dr. Green was born in Medford. He received his A.B. from Harvard in 1874 and M. D. in 1877. From 1883 to 1886 he was assistant in obstetrics at Harvard, was later an instructor, from 1886 to 1894. He became an assistant professor, and from 1907 to 1911 was a professor of obstetrics, and from 1911 to 1915 professor of obstetrics and gynecology.

He was professor-emeritus since 1915. He was secretary of the medical faculty from 1887 to 1907, and served as acting dean in 1907-08.

He was at one time senior surgeon of the Boston City Hospital and had formerly been visiting surgeon at the Boston Lying-in Hospital. He was a colonel of the Massachusetts National Guard, retired.

Dr. Green was a Past Master of the Lodge of St. Andrew of Boston, having

filled the chair in that body for seven years; he also held membership in St. Andrews R. A. Chapter, and was a Past Commander of St. Bernard Commandery No. 12 K.T. besides which he was a fellow in the American College of Surgeons, American Gynecology Society of Massachusetts, Society of Colonial Wars, S.A.R., Bostonian Society, Bunker Hill Monument Association, and ex-president of the Boston Society for Medical Improvement, Obstetric Society Boston, of "A Republican Institution in the Town of Boston," Massachusetts Charitable Fire Society, and president of the Royal House Association.

He also served as president of the Boston Latin School Association. He was surgeon-general of the General Society of Colonial Wars and Secretary of the Harvard class of 1874.

Funeral services were held at the Church of the Good Shepherd in Cortes Street, Sunday afternoon, Nov. 25, in the presence of many of the city's leading physicians and Masons.

Rev. George J. Prescott, rector emeritus, conducted the services, assisted by Rev. John Suter and Rev. Dwight W. Hadley, rector of Grace Church, Medford. The vested male choir of the church sang, and there was also in the church a delegation from St. Andrew's Lodge, A. F. and A. M. The bearers were Dr. Nathaniel P. Mason, Dr. John T. Williams, Dr. Frederick L. Good, Dr. Joseph P. Cohen, Dr. Harold V. Hyde and Dr. Frederick L. Lynch, representing the staff of the Boston City Hospital, with which Dr. Green had been connected formerly as president of the senior staff. George Emery Green was in charge of the ushers.

Burial was in Mount Auburn Cemetery.

ROYAL ARCH MASON MEET

The annual convocation of the Grand Royal Arch chapter of Massachusetts, was held Dec. 12, in Masonic Temple, Boylston and Tremont Streets, with an attendance of several hundred of Capital Masons from all over the state.



It was an all-day session, opening at 9:30 A. M., with the morning and afternoon sessions devoted to an exemplification of the various degrees under the direction of Grand Lecturer Joseph B. Ross and Grand Secretary Raymond T. Sewall, the former conducting the morning work and the latter the afternoon session. The grand chapter exemplification staff filled the various positions for the work.

The annual election and installation of the grand officers was held in the evening, with a large number of guests present from many states and Canada.

The officers elected were as follows: Winthrop J. Cushing of Hingham, most excellent high priest; Benjamin W. Taylor of Attleboro, right excellent deputy grand high priest; Charles F. A. Hall of Newburyport, right excellent grand king; Emanuel A. DeWager of Provincetown, right excellent grand scribe; Jesse E. Ames of Brookline, right excellent grand treasurer; Raymond T. Sewall of Winthrop, right excellent grand secretary.

The appointments made by the grand high priest were as follows:

The Rev. Paul Sterling of Melrose, the Rev. Frederick W. Hamilton of Cambridge, and the Rev. Dudley H. Ferrell of Lynn, grand chaplains; Harold W. Sprague of Brockton, grand captain of the host Joseph B. Ross of Wellesley, grand lecturer; William A. Robbins of Abington, grand principal sojourner; Gordon F. Healey of Wollaston, grand royal arch captain; George W. Bennett of Springfield, grand master third veil; Ex Augustus J. Barton, Jr., grand master second veil; George E. C. Kelley of Chicopee Falls, grand master first veil; Joseph D. Danforth of Danvers, senior grand steward; Lewis T. Clementson of Millbury, junior grand steward; Comp. Josiah T. Dyer of Somerville, grand Tyler.

The district deputy grand high priests appointed were: 1st district, Joseph T. Paul of Newtonville; 2d district, Willard C. Richardson of Saugus; 3d district, Henry B. Cornell of North Attleboro; 4th district, Edward M. Woodward, Jr., of Worcester; 5th district, James P. Smith of Springfield; 6th district, Lawrence S. Dickinson of Amherst; 7th district, Theodore N. Wood of Middleboro; 8th district, Willard B. Hamlin of Needham; 9th district, Walter L. Muzzey of Lowell; 10th district, A. Winslow Harrington of Adams; 11th district, Robert L. Smith of Winchendon; 12th district, Erwin C. Burleigh of Vineyard Haven; 13th district, Henry C. Burnham of Ashland; 14th district, Earle M. Frenc of Braintree; 15th district, Lloyd A. Patrick of Winthrop.

CORNER-STONE LAID

IN FAR NORTH

Details of the farthest north Masonic ceremony on record, so far as known, have been received in Seattle, Wash., by Leslie Cramer, Bureau of Education, Alaska division, from Jonathan H. Wagner, chief of the bureau, according to the *Masonic Tribune*. This ceremony was the laying of the corner-stone of the new \$1,500 government school house for Eskimos at Point Barrow by five Masons. This school will be the farthest north school house on the Western continent, if not in the world.

Witnesses to the laying of the corner-stone included about a dozen white persons and about two hundred Eskimos. The corner-stone was a solid truncated prism of concrete placed on a level foundation of blue glacier ice 18 inches below the surface of the sand and above high water mark, where the tide ebbs and flows.

With the corner-stone in position, Mr. Wagner instructed the builder in the presence of the Masons gathered, to erect perpendiculars, right angles and horizontals thereon. Afterward Jim Allen, an old trader, walrus hunter and whaler from Wainwright, Alaska, christened the building by pouring a bottle of seal oil over the stone.

MASONS CAMPAIGN FOR ORPHANAGE FUNDS

The Masons of North Carolina have been waging a campaign to raise \$250,000 for the building fund of the Oxford Orphanage, which was established by the Grand Lodge of Masons of North Carolina more than fifty years ago.

This orphanage is at present caring for 415 children and during its history more than 4,000 have passed through the portals of the Home. Of those taken care of, only about 20 per cent are the children of Masons. It is planned to use the money raised for a change in the material equipment, the modernizing of old buildings, and the relieving of crowded conditions which now exist. Many of the buildings which are now in use were built more than 50 years ago, and are inadequate to meet the needs of a growing institution.

Speaking of the campaign, Governor Angus W. McLean stated in a letter to the Grand Master of the State as follows:

"In the campaign which you and your noble Order are about to launch in behalf of the Oxford Orphanage, you have my best wishes that success will crown your efforts. No benevolent institution in North Carolina, to my mind, has been of greater value than this.

You, along with the other fraternal organizations and churches which maintain homes for the fatherless, have lifted from the shoulders of the taxpayers a great financial burden, because if it were not for these institutions, it would be the bounden duty of the State to supply them. As it is, the situation is taken care of admirably and no group is doing more in this respect than the Masonic fraternity, of which you are the honored head. You have shown a liberal spirit, in that you have not limited your benefactions to children of your own members. This is fully demonstrated by the fact that at least 80 per cent of the children in the Oxford Orphanage are those of non-Masons, and in passing upon applications for membership no questions are asked as to the creed, religion, political or fraternal affiliation of the parents of the children."

In keeping with a custom of 20 years, members of Alexandria-Washington Lodge No. 22, visited William L. Elkins Lodge in Philadelphia, Pa., on the twenty-second anniversary of the organization of the latter mentioned lodge.

ENGLISH MASONS OF LOS ANGELES TO ORGANIZE

A movement is now under way to bring together the Masons living in Los Angeles who have been members of Masonic lodges in England or under English jurisdiction. It is planned to form a degree team and put on the ritual according to the English custom for the interest and instruction of such lodges as may desire such an exhibition. It is believed that the educational value of the work will make it well worth while. Montague C. Thornberry, located at the Security Trust and Savings Bank, is in charge of the plan.

Governor Fred W. Green, of Michigan, was elected president of the October class of 122 members of DeWitt Clinton Consistory, Ancient and Accepted Scottish Rite, Detroit.

DATE OF DRIVE FOR ORPHANAGE FUNDS EXTENDED

The campaign to raise \$250,000 for the erection of new buildings at the Oxford Masonic Orphanage, Oxford, N. C., has been extended until December 1, 1928. The campaign has been meeting with success, and it is expected that the total amount will be reached by the date set.

At a recent meeting of the executive committee of the Alumni Association of the Orphanage plans were made to

raise funds for the construction of a memorial to John H. Mills, the man who made Oxford Orphanage possible.

The fund for the memorial, which is to be erected as an expression of appreciation to Mr. Mills, will be raised among the orphanage children, it was announced. The completion of the memorial, which will be in the form of an entrance to the Orphanage, is planned on St. John's Day, which comes on June 24th.

HOSPITAL BEGINS

CAMPAIGN FOR \$750,000

A few years ago the Illinois Masonic Hospital carried out a plan for the erection of an addition which increased the capacity of the hospital to 150 beds, at a cost of nearly half a million dollars. Although the response to the appeal at that time was generous it was necessary to place an incumbrance of \$200,000 on the plant to carry out the project.

The Hospital Association has now entered upon a campaign to raise a fund of \$750,000 by voluntary subscriptions. The application of this fund is to provide \$225,000 for the retirement of present indebtedness, including the mortgage obligation, \$90,000 for the erection of a much needed second unit of the nurse's home, and the placing of \$435,000 in a permanent endowment fund, which, with the contributions from the lodges and individuals, will place the hospital on a sound financial basis.

During the month of September, including the outpatient department was \$6,318.75.

PRINCESS MARY PRESENTS

GOLD CLOCK TO LODGE

A gold and enamel luminous clock has been presented to Victoria Lodge No. 2669, London, England, for sale at a Masonic bazaar, by Princess Mary, Viscountess Lascelles. The gift is in memory of Queen Victoria, after whom the lodge was named when founded in 1897.

THE ROBIN

ANONYMOUS

There came to my window one morning in spring.

A sweet little robin; she came there to sing;

The tune that she sang, it was prettier far

Than ever was heard on the flute or guitar.

Her wings she was spreading to soar far away;

Then resting a moment, seemed sweetly to say,

"Oh, happy, how happy this world seems to be!"

Awake, little boy, and be happy with me!"

But just as she finished her beautiful song

A thoughtless young man with his gun came along;

He killed and he carried my robin away;

She'll nevermore sing at the break of the day.

Printed by request.

MASONIC EXCHANGE

BREAKS RECORD

The New York Masonic Employment Exchange broke all of its former records during the month of October when 314 members of the Craft or their relatives were placed in positions. It is of interest to note, as a matter of comparison, that in the month of October, 1927, 106 were given employment. Almost three times as many positions were secured for applicants during October of this year than one year ago.

BISHOP PRAISES IDEALS

UPHELD IN MASONRY

A large attendance was present at the meeting of the Grand Lodge of Ireland which was held in Derry for the first time. The Earl of Donoughmore, Grand Master, aided by Col. Claude Cane, Deputy Grand Master, and the officers of the Grand Lodge, presided at the communication.

The Bishop of Derry and Raphoe in addressing the assembly at the Cathedral services said that he felt there was no need, in addressing them, of dilating on the antiquity of the Masonic Order, or its world-wide brotherhood, which knows no distinction of race or class or rank. "It is a brotherhood," he said, "which calls out the enthusiastic devotion of its members; and nowhere, I believe, does it do so more than in Northern Ireland, where its lodges are very many and its membership very large. But we are one with our brethren in the South. Political circumstances have unhappily divided our country; there is no boundary which separates the members and the lodges under the Grand Lodge of Ireland."

W. B. LAWRENCE DIES

William B. Lawrence, one of the largest stockholders of the Boston & Maine Railroad, died Thursday afternoon, Dec. 13, at the Lawrence Memorial Hospital, Medford, from injuries received in a motor car accident.

He was born in Charlestown 71 years ago and was graduated by the Harvard Law School in 1879. He was a member of the committee which was to arrange the 50th reunion of the class next June.

His father, Gen. Samuel C. Lawrence, was the largest individual stockholder of the Boston & Maine Railroad. The hospital in which Mr. Lawrence died yesterday was named for his father.

He was a 33d degree Mason and a member of Scottish Rite Masonic organizations in Medford and Boston. He was a trustee of the Lawrence Light Guard Veterans' Association, the Medford Savings Bank, the Medford Historical Society and several other institutions. He was president of the Cape Cod Pilgrim Memorial Association, which controls the Pilgrim monument at Plymouth.

He leaves a widow, who was Miss Alice M. Sears; two daughters, Mrs. Melville T. Nichols and Miss Ruth Lawrence, both of Medford; two sons, William B. Lawrence, Jr., of Mt. Dora, Fla., and Samuel C. Lawrence of Savannah, Ga., and a sister, Mrs. George L. Batcheller of Boston.

The funeral was held at the home, 30 Rural Avenue, Medford, Saturday afternoon, Dec. 15. The services were private.

SLAB NOW MARKS GRAVE

A gravestone in memory of Dr. James Craik, chief physician and surgeon of the Continental Army, was unveiled by his descendants in the graveyard of the old Presbyterian Meeting House, Alexandria, Va., recently. Dr. Craik was a member of Alexandria Lodge No. 22 (now Alexandria-Washington Lodge No. 22) of which Washington was Master at one time. He was one of Washington's most intimate friends and was with him and his wife, Martha, when they died at Mt. Vernon. A painting of Dr. Craik is a highly-prized heirloom of the Alexandria-Washington Lodge and hangs in the lodge room.

In the graveyard of the old Presbyterian Meeting House there are buried many members who served in the lodge with Washington and were his closest friends. Many of these lie in unmarked graves. Only recently have efforts been made to restore the old meeting house and the graveyard.

MALAYAN MASONRY UNDER GRAND LODGE OF ENGLAND

Freemasonry in Penang, a British island off the west coast of the Malay Peninsula, has existed since 1809, when the Lodge Neptune was instituted under warrant from the Grand Lodge of England, according to the *Masonic News* of London. In 1875 the Lodge Royal Prince of Wales No. 1555, was warranted by the Grand Lodge of England. In 1906 the Grand Lodge of Scotland instituted Lodge Scotia No.

1003, the first Scottish Lodge in Malaya.

Up until 1917 all the lodges in Penang held their communications in the Freemasons' Hall, which was built by Lodge Royal Prince of Wales in 1878, but as the new lodges required greater space a new Masonic Temple has recently been completed by the Lodges Royal Prince of Wales and Scotia to be used jointly by them.

HIGH HONOR TO FILIPINO

Doctor Rafael Palma, president of the University of the Philippines, Past Grand Master of Masons of the Philippine Islands, an eminent Masonic scholar and active worker for humanity, has recently been coroneted as Inspector General Honorary of the Thirty-third Degree, Scottish Rite of the Southern Jurisdiction, by Frederic H. Stevens, 33°, Deputy for the Philippines, in accordance with his election at the session of the Supreme Council in Washington, D. C. This is a noteworthy event and further evidence of the harmony that prevails among the Craft, Filipino, European and American.

For more than a century Philippine progress has been Masonic, and among the best friends of the Filipinos have been Spanish and American Thirty-third Degree Masons, states Austin Craig, 32°, in an article in the *Eastern Freemason*. "Now two Filipinos have attained that eminence, Judge Manuel Camus and President Rafael Palma," he continued, "both enlightened workers for the welfare of their country and countrymen, to help on and hasten further advance along peaceful lines for the benefit of humanity that Masonry in general and Scottish Rite Freemasonry in particular hold their special concern."

THE FLOW OF CANDIDATES

IN U. S. A.

From the latest figures available, says the "Masonic Tidings," it appears the gain in net Masonic membership in the United States in 1927 was the smallest in twelve years.

The figures showing the net gain each year since 1915 are:

1916	65,982
1917	72,432
1918	91,950
1919	109,906
1920	185,898
1921	272,145
1922	228,926
1923	139,373
1924	118,796
1925	111,062
1926	81,118
1927	51,969

The figures for the country show the peak was reached in 1921 when a net gain of 272,145—over one-quarter of a million—was shown. In Wisconsin the peak was reached in 1922, when nearly 4,000 net gain was recorded.

"These figures are interesting as showing the ebb and flow and as a possible indication of what may be expected in 1928. It is probable the tide of applicants may continue to recede for another two or three years. There will be nothing alarming about that. In fact, it will evidently work for the good of the Craft. It will give Lodges and lodge officers a chance to 'digest' the enormous 'meal' of the early '20's, and to 'make' a few real Masons, rather than to make a lot of new members."

FATHER AND 3 SONS
RECEIVE DEGREES

An interesting feature of the fall reunion of the Scottish Rite Bodies at Houston, Tex., was that of the presence in the class enrollment of a father and three sons taking the degrees from the fourth to the thirty-second. The names of those who composed this interesting group are: T. J. Maples, Sr., A. L. Maples, P. R. Maples and T. J. Maples, Jr. They are residents of Creeg, Texas, and prosperous farmers of that district.

For the second time since the loss of their temple by fire it was necessary for the Galveston Bodies to have the degrees conferred upon their candidates by the Houston Bodies. However, the Scottish Rite Temple at Galveston is being rapidly erected, and it is hoped to have it completed in the near future.

AIRPORT LODGE FORMED

England claims the first lodge in the world formed in connection with the new method of transport in the air. This lodge is Croydon Airport Lodge No. 5047, which was consecrated recently and was established in connection with the Croydon Airdrome.

It was a noteworthy coincidence that the consecration of the lodge should take place on the same day that witnessed the achievement of four new aerial marvels: Senor de la Cierva's autogyra flight; the first trial flight of the largest Zeppelin yet built; the creation of artificial cloud; and the completion of the British supermarine napier seaplane.

There were seven proposals for initiation and three for joining membership. Each of the consecrating officers received a souvenir in commemoration of the event, and each of the founders

was presented with a bound ritual engraved with the name of the recipient and the name and date of the consecration of the lodge. A Charity Box of unusual design, made from a propeller, was presented to the lodge, and in its first flight collected £4 11s., which will be transmitted in due course to the Freemasons' Hospital and Nursing Home.

The consecration was described by Deputy Provincial Grand Master Redwood, of Surrey, as an event of great importance to Masonry. It was the first lodge in the world, he said, formed in connection with the new method of transport in the air, a method that was undoubtedly in its infancy. There was little doubt that if motor traffic developed in the future as it had done in the past, the only way in which people could hope to be moderately safe would be to travel by aeroplane. It was always a pleasure to him to consecrate a lodge, because he regarded the ceremony as one of the most beautiful in their possession.

JOINED SCOTTISH RITE
AT AGE OF NINETY-FIVE

David A. Pember, who became a member of Sioux City Consistory of the Scottish Rite at the age of ninety-five, recently celebrated his ninety-seventh birthday. On this occasion he was the guest of Vesper Lodge No. 223, of which he was master in 1880. He has been a member of the Masonic fraternity for over sixty years.

"Uncle Dave," as he is familiarly known, also served his lodge for many years as senior steward and still takes an active interest in Masonic affairs.

EXPLORER ADDRESSES
SCOTTISH RITE

Commander Donald B. MacMillan, Arctic explorer, who has devoted more than a score of years to exploration in the frozen wastes of the North, delivered his lecture, "Under the Northern Lights," at Medinah Temple, Chicago, Ill., on the evenings of November 25 and 26. Commander MacMillan was made a Mason in Freeport Lodge No. 23, of Freeport, Me.; he is a member of Wiscasset Chapter, R. A. M., of Wiscasset, Me.; St. Alban's Commandery, Knights Templar, of Portland, Me.; Aleppo Temple, Mystic Shrine, Boston, also an honorary member of Washington Lodge No. 1, and Kane Lodge No. 451, both of New York.

During one of many expeditions into the Far North he found the cap lining of Elisha Kent Kane, left at his "farthest point north" in 1853, also the record of the British expedition of 1875, and was the first to reach Finlay

Land, also northern, eastern and the southern sides of North Cornwall, and the eastern shore of Ellesmere Land. He was the first explorer to use the radio successfully in the Arctic.

In 1927, upon the occasion of bringing together in Kane lodge a number of prominent men long active in the field of exploration and scientific research, MacMillan was presented with a gold medal by that lodge. He was the second to receive a medal of this nature from the lodge, the first having been conferred upon Admiral Robert E. Peary, a member of Kane Lodge.

VON LUDENDORFF'S NOTE
TAKEN AS TENDENCY
TOWARDS INSANITY

Berlin, Germany.—On the day of President Hindenburg's birthday he received a telegram from Erich von Ludendorff, Germany's great quartermaster-general, in which Ludendorff related that he had been threatened with murder by anonymous Masonic organizations which he identified as the "lodge of the rising sun," and declared that millions of Germans want to know what the President intends doing to free the country from such "criminal pestilence."

It is the general opinion in Germany, according to a special dispatch in the *Chicago News*, that something has occurred to make Ludendorff morally irresponsible. "Now when it is remembered," the dispatch states, "that Ludendorff, even during the war, spoke repeatedly of 'dark forces' which were undermining the chances of German victory, and that since the war he has indulged in strange utterances against Jews, Jesuits and Free Masons, and that his second wife is one of the supporters of the ultra-radical group which opposes Christianity as a Jewish-German creation and advocates a return to the pure German cult of Wotan and, finally, that the old man's irritability has constantly grown and that he himself is the author of numerous pamphlets filled with appeals to hatred and war, as well as 'annihilation' of numerous enemies, it becomes clear why German opinion is likely to demand an investigation of his mental state."

GRAND MASTER ISSUES
DUAL MEMBERSHIP EDICT

In accordance with resolutions adopted at the 147th annual communication of the Grand Lodge of Masons of New York, the grand Master, John A. Dutton, has issued an edict prescribing the methods and procedure to be adopted in carrying out and putting into effect the amendments to the constitution of that Grand Lodge.

This edict provides in part, that all

petitions to any lodge for single or dual membership shall be in writing, the questions must be answered by the petitioner in his own handwriting, and the petition must bear the recommendation of a member of the lodge to which it is presented. If the petitioner is affiliated with a lodge outside the jurisdiction of the Grand Lodge of New York and wishes to retain his membership in that lodge as well as become a member of a lodge under New York Grand Lodge, the request will be sent to the Grand Secretary and no further action will be taken until the sanction of the foreign Grand Jurisdiction is obtained. Upon consummation of dual membership by a member in any other lodge, the secretary of the lodge in which he acquires such dual membership shall immediately notify the secretary of the other lodge in which such member retains his membership. The secretary of each lodge shall keep a record of dual memberships held by members. If a member of any lodge, who also holds a membership in any other lodge, whether located in the State of New York or elsewhere shall be unaffiliated, suspended or expelled therefrom for any cause, or shall voluntarily become non-affiliated, the secretary of such lodge shall immediately in writing, by mail notify the secretary of such other lodge of which the brother is a member, of such action.

BRITISH JOURNALISTS
INSPECT TEMPLE

A number of prominent British journalists, under the auspices of the Carnegie International Peace Fund and representing newspapers in the different provinces of the British Empire, visited in this country during the months of October and November. Among these were Alen Pitt Robbins, a member of Gallery Lodge No. 1928, London, and William Clarke, Past Master of Prince of Wales Lodge No. 222, Wicklow and Wexford Masonic Province at Bray, a suburb of Dublin. During their stay in Washington these two members of the Craft called at the House of the Temple and paid their respects to Grand Commander Cowles.

Mr. Alen Robbins is a son of Sir Alfred Robbins, president of the Board of General Purposes of the United Grand Lodge of England, who, it will be remembered, was a guest of a number of Masonic bodies while on a visit to this country some years ago.

The primary purpose of the visit of the British journalists was to study at first hand the conditions existing in this country and to express their impressions in subsequent articles to the various newspapers which they represent.

FORD MASONIC GUEST

Henry Ford was the guest of honor of Zion Masonic Lodge No. 1, Detroit, at one of its recent communications. This lodge is said to be the oldest Masonic organization west of the Allegheny mountains. After being ushered into the lodge wearing the Masonic apron, he was officially recognized and given a seat in the East. Immediately following this the automobile manufacturer's favorite selection, "When You and I Were Young, Maggie" was played on the organ.

Mr. Ford took a keen interest in all of the events and seemed to enjoy himself thoroughly. He posed for photographers and was then escorted to the banquet hall where more than 1,200 Master Masons were served.

NATIONAL OFFICERS OF
SOJOURNERS TO MEET

The semi-annual meeting of the national officers and the Committee of Thirty-three of the National Sojourners will be held at the Mayflower Hotel, Washington, D. C., January 11, 1929. General Fries, national president of the Sojourners, and Admiral Gregory, chairman of the Committee of Thirty-three, will preside at the meeting. The annual banquet, given by Washington Chapter No. 3 in honor of the members of the Committee of Thirty-three and the national officers, will be given on the evening of the leventh.

Among the items up for discussion at the meeting are the criminal conditions that exist in this country and the means through which the sojourners may help in rectifying these conditions; the ways and means whereby the Sojourners can be a recognized body in time of emergency for taking charge of relief and welfare work on behalf of the Masonic Fraternity, and a further discussion of the "forces that are now directed against our national defense."

LODGES IN SOUTH AMERICA

The ties between South America and England, from the Masonic standpoint, are becoming closer and more intimate, according to Dudley Wright, editor of *Masonic News*, London. Centenary Lodge, which takes its name from the fact that it was warranted on the anniversary of the first centenary of the independence of Brazil, has just celebrated its sixth anniversary. It is one of a group of nine lodges working under the Grand Orient of Brazil.

Another lodge in the group, Campos Salles, is unique in being the only lodge in the world using a translation of Emulation into the Portuguese language. To foster brotherly feeling, the reigning Master of this sister lodge

has invariably assisted at the installation ceremony of Centenary, although it has meant that he has to memorize sufficient English to carry him through the degree work.

Membership of Centenary is limited to British subjects under the bylaws and, by tacit agreement among the founders, members are kept to a maximum of fifty or so on the active list.

UNIVERSITY CELEBRATES

GIFT OF MASONS

Exercises were held recently under the auspices of George Washington University and the National League of Masonic Clubs to celebrate the endowment by the Masonic clubs of two chairs of foreign service in the School of Government. The establishment of the School of Government at the university was made possible by a gift of one million dollars from the Supreme Council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction.

The George Washington University Masonic Club was recently presented with the certificate of honor by the Board of Trustees of the Educational Foundation of the National Masonic Clubs for having contributed far in excess of its quota of one dollar per member to the Educational Foundation.

SIX SONS CONFER

DEGREE ON FATHER

A Masonic incident of unusual interest took place in Acacia Lodge No. 329, Superior, Wis., when six sons presided as officers of the lodge while their father received the degree of Master Mason. The father was Peter Waseen, and the six sons, David, Ernest, William, Wallace, Charles and Lawrence Waseen. A nephew, Randolph Waseen, also assisted in the degree work. After the dinner given in honor of the occasion, Charles Waseen presented a Masonic pin to his father in behalf of himself and his five brothers.

MANILA MASONS WELCOME

Various units of the United States Navy are again in and about Manila Bay and the Masonic lodges of the Islands have extended a welcome to Masons on these ships and an invitation to visit their lodges. There are few, if any ships in the navy, that have not a member of the fraternity abroad, and some of the bigger ships have perhaps enough to make up a lodge larger than some of the smaller lodges in the Islands.

"We are glad," states the *Cabletown*, Masonic publication of Manila, P. I., "to have our brethren of the U. S. Navy with us again and we bid them a hearty welcome. The percentage of those among them who have the true

Masonic spirit is very large. We have observed this on many occasions and in connection with various activities of Freemasonry, and we are, therefore, particularly glad to see our brethren of the navy come back here for another visit."

OWNS KNIGHT TEMPLAR

BOOK OF BY-LAWS, 1846

A small book, containing the By-Laws of Cincinnati Encampment No. 3, Knights Templar, and the Constitution of the Grand Encampment of the State of Ohio, published in 1846—eighty-two years ago—is owned by George A. Wiltsee of Cincinnati, Ohio. The By-Laws were first adopted June 8, 1840, and revised October 12, 1846. The book is 3x5 inches in size and contains twenty-four pages.

At that time the initiation fees for conferring the orders of Knighthood were thirty dollars, viz.: ten dollars for the order of Knight of the Red Cross, and twenty dollars for that of Knight Templar, and Knight of Malta, and the fee for membership one dollar. The Committee on By-Laws consisted of John L. Vattier, Elam P. Langdon and Wm. B. Dobbs. The membership consisted of thirty-nine Knights Templar, among whom were many well-known pioneer Cincinnatians.

DECEMBER ANNIVERSARIES

Ferdinand, Duke of Brunswick, was initiated during December, 1740, in the Lodge of the "Three Globes" at Berlin.

Richard Stockton, a signer of the Declaration of Independence, became a charter member of St. John's Lodge, Princeton, N. J., December 27, 1765.

Maj. Gen. John Sullivan, Governor of New Hampshire, was made a Master Mason in St. John's Lodge No. 1, Portsmouth, N. H., December 28, 1768. On December 3, 1789, he became master of that lodge.

Pierpont Edwards, member of the Continental Congress and Speaker of the House (1789-90), became a member of Hiram Lodge No. 1, New Haven, Conn., December 28, 1775.

Samuel Wyllys, who served as colonel in the Revolution, became senior warden of American Union Lodge, December 15, 1779. John R. Watrous, a Revolutionary surgeon, was elected Secretary of this lodge on the same day.

Gen. George Washington was, on December 15, 1779, proposed by American Union Lodge, meeting at Morristown, N. J., as General Grand Master of the American Colonies, and on December 20, 1779, a like proposal was made by the Grand Lodge of Pennsylvania. On December 20, 1788, he was unanimously re-elected Master of Alexandria (Va.) Lodge No. 22. His death

occurred at Mt. Vernon, Va., December 14, 1799, and four days later he was buried Masonically by Alexandria Lodge.

Gen. James Wilkinson, who served in the Revolution, and later in the Indian Wars, became a member of Bristol (Pa.) Lodge No. 25, December 5, 1780.

Samuel Seabury, first Episcopal bishop in America, delivered an address before the Grand Lodge of New York, December 27, 1782.

Samuel Holden Parsons, major general in the Revolution, became master of St. John's Lodge No. 2, Middletown, Conn., December 27, 1782.

Wolfgang Mozart, famous composer and a member of a Vienna Masonic lodge, died in that city December 5, 1791.

Andrew Johnson, seventeenth President of the United States, and a member of both York and Scottish Rites, was born at Raleigh, N. C., December 29, 1808.

Gen. Albert Pike, eighth Grand Commander of the Southern Supreme Council, was born at Boston, Mass., December 29, 1809. On December 22, 1852, he became a Royal and Select Master in Columbia Chapter R. A. M., Washington, D. C., and on December 27, 1853, was elected master of Magnolia Lodge No. 60, Little Rock, Ark.

William Rufus King, thirteenth Vice-President of the United States, became a member of Phoenix Lodge No. 8, Fayetteville, N. C., December 15, 1810.

James Buchanan, fifteenth President of the United States, was initiated in Lodge No. 43, Lancaster, Pa., December 11, 1816. On December 13, 1820, he Philadelphia, Pa., died in that city December 23, 1822, became master of the lodge. On December 27, 1823, he was appointed first district deputy grand master for the District comprising Lancaster, Lebanon and York Counties.

George Mifflin Dallas, the eleventh Vice-President of the United States, was elected master of Franklin Lodge No. 134, Philadelphia, Pa., in December, 1820, and was re-elected the next year. During December, 1834, he became Grand Master of Pennsylvania. His death occurred at Philadelphia, December 24, 1864.

Lorenzo Dow, celebrated preacher, became a Mason in St. Alban's Lodge No. 6, Bristol, R. I., December 26, 1824.

Stephen Girard, American philanthropist and member of Lodge No. 3, Philadelphia, Pa., died in that city December 26, 1831.

Sir Thomas Frederick Halsey, Deputy Grand Master of the United Grand Lodge of England, was born at Temple Dinsley, Hertfordshire, England, December 9, 1839.

Stephen A. Douglas, grand orator of the Grand Lodge of Illinois, was elected junior warden of Springfield (Ill.) Lodge No. 4, December 28, 1840.

John Cabell Breckinridge, fourteenth Vice President of the United States, and an active member of the Southern Supreme Council, was elected senior warden of Des Moines Lodge No. 41, Burlington, Iowa, December 5, 1842.

Dr. Moses Holbrook, fourth Grand Commander of the Southern Supreme Council, died in Florida, December 1, 1844.

Oscar II, King of Sweden and Norway, was made a Mason December 7, 1848, subsequently serving as Grand Master of the Grand Lodge.

Gen. George B. McClellan, Civil War officer, became a member of Willamette Lodge No. 2, Portland, Ore., December 9, 1853.

Sir Herbert Beerholm Tree, English actor, and a member of Drury Lane Lodge No. 2127, was born in London, December 17, 1853.

Henry M. Hoyt, Governor of Pennsylvania (1879-83), became a member of Lodge No. 2, Wilkes-Barre, Pa., December 27, 1854. During December, 1861, he became master of the lodge.

James Cunningham Batchelor, ninth Grand Commander of the Southern Supreme Council, received the thirty-second degree in New Orleans, La., December 17, 1856.

Charles T. McClenahan, active member of the Northern Supreme Council and author of many celebrated works on Masonry, received the thirty-third degree at Boston, Mass., December 15, 1860. He died at New York City, December 19, 1896.

Samuel Crocker Lawrence, a Grand Commander of the Northern Supreme Council, became a member of the Scottish Rite December 20, 1864. On December 14, 1866, he became an active member of the Supreme Council.

Thomas M. Waller, Governor of Connecticut, became a member of Brainard Lodge No. 102, at New London, December 24, 1867.

Prince of Wales, later Edward VII, was initiated in Stockholm, Sweden, by King Charles XV, Grand Master of the Grand Lodge of Sweden, during December, 1868.

Garret Augustus Hobart, twenty-fourth Vice-President of the United States, became a member of Fall City Lodge No. 82, Paterson, N. J., December 8, 1868. On December 23, 1896, he was elected life member of Washington (D. C.) Commandery No. 1, K. T.

Wilbur Fisk Foster, a member of both York and Scottish Rites, became master of Cumberland Lodge No. 8, Nashville, Tenn., December 29, 1868.

Dr. Walter M. Fleming, co-founder and first Imperial Potentate of the Mystic Shrine, became a member of Columbian Commandery No. 1, K. T., New York City, December 2, 1871.

Charles Whitlock Moore, grand secretary general of the Northern Supreme Council and a Masonic publisher of note, died at Boston, Mass., December 12, 1873.

Edwin Thomas Meredith, active member of the Southern Supreme Council in Iowa, and Secretary of Agriculture in the Wilson cabinet, was born December 23, 1876, at Avoca, Iowa.

William McKinley, twenty-fifth President of the United States, became a member of Canton (Ohio) Chapter No. 84, R. A. M., December 27, 1883, completing the degrees the following day. On December 23, 1884, he was made a member of Canton (Ohio) Commandery No. 38, K. T., and on December 23, 1896, was elected a life member in Washington (D. C.) Commandery No. 1, K. T.

Dr. Robert Morris, who established the Order of Eastern Star, was named Poet Laureate of Masonry at an assembly of the various organizations of the Order of New York City, December 17, 1884.

James Daniel Richardson, twelfth Grand Commander of the Southern Supreme Council, received the thirty-third degree at Nashville, Tenn., December 29, 1884.

Maj. Gen. John A. Logan, Civil War officer, became a member of Chevalier Bayard Commandery No. 52, K. T., Chicago, Ill., December 1, 1885. His death occurred at Washington, D. C., December 26, 1886.

Trevelyan William Hugo, Grand Chancellor of the Southern Supreme Council, received the thirty-second degree at Minneapolis, Minn., December 4, 1887.

Alexander Herrmann, celebrated magician, died December 11, 1896, while en route from Rochester, N. Y., to Bradford, Pa., and was buried with Masonic ceremonies in Woodlawn Cemetery near New York.

Frank Craig, Active Member of the Southern Supreme Council in Oklahoma, was initiated in Albert Pike Lodge No. 303, Wichita, Kan., December 30, 1896.

Thomas A. Wise, famous stage comedian, became a member in St. Cecile Lodge No. 568, New York City, December 2, 1902.

Charles W. Fairbanks, twenty-sixth Vice-President of the United States, was initiated, passed and raised in Oriental Lodge No. 500, Indianapolis, Ind., December 27, 1904.

Samuel Gompers, labor leader and

Scottish Rite Mason, died at San Antonio, Tex., December 13, 1924.

Luther Burbank, plant wizard, received the thirty-third degree from the Southern Supreme Council, December 19, 1925.

Alexander Monroe Dockery, member of Congress from Missouri for sixteen years, and Assistant Postmaster General under President Wilson, died at Gallatin, Mo., December 26, 1926. He served as Grand Master of Missouri in 1881.

LIVING BRETHREN

Henry Thomas Mayo, Commander-in-Chief of the Atlantic fleet during the World War, was born December 8, 1856, at Burlington, Vt., and is a member of Burlington Lodge No. 100.

Harry S. New, Postmaster General under Presidents Harding and Coolidge, was born at Indianapolis, Ind., December 31, 1858, and is a member of Landmark and Murat Shrine Temple, both of that city.

Gen. Mark L. Hersey, who distinguished himself during the World War, was born at Stetson, Me., December 1, 1863, and is a member of Pacific Lodge, Exeter, Maine.

Louis L. Emmerson, Grand Master and newly elected Governor of Illinois, and an active member of the Northern Supreme Council, was born at Albion, Ill., December 27, 1863.

Rudyard Kipling, famous English author, and a member of Hope and Perseverance Lodge No. 782, Lahore, Punjab, India, was born at Bombay, December 30, 1865.

Albert Payson Terhune, well known author, and a member of St. Cecile Lodge No. 568, New York City, was born at Newark, N. J., December 21, 1872.

Charles Wakefield Cadman, composer, was born at Johnstown, Pa., December 24, 1881, and is a member of Albert Pike Lodge No. 484, Los Angeles, Cal.

Sir Alfred Robbins, president of the Board of General Purposes of the United Grand Lodge of England, was initiated in Gallery Lodge No. 1928, at London, during December, 1888.

William J. Fields, Governor of Kentucky, became a Mason in Little Sandy Lodge No. 712, Rosedale, Ky., during December, 1901.

John W. Martin, Governor of Florida, became a Mason at Jacksonville, during December, 1905.

James J. Davis, Secretary of Labor in the Coolidge Cabinet, became a member of Albert Pike Consistory, Washington, D. C., December 15, 1925.

Col. Charles A. Lindbergh was raised a Master Mason in Keystone Lodge No. 243, St. Louis, Mo., December 15, 1926.

ALL SORTS

ANSWERED

Professor—"Can you give me an example of a commercial appliance used in ancient times?"

Student—"Yes, sir, the loose leaf system used in the Garden of Eden."

EXERCISES

They had just met at Atlantic City and were sitting on the beach:

She—"What a wonderfully developed arm you have."

He—"Yes, I got that playing basketball. By the way, were you ever on a track team?"

BEAUTIFUL BUT WISE

Conductor Haney—"She seemed like a good sensible girl."

Brakeman Henry—"Yeh, she wouldn't pay any attention to me either."

NO SOAP

Boss: "Did you wash the floors this morning?"

Green Helper: "No."

Boss: "No, what?"

Green Helper: "No Soap."

TOO MANY STOPS

"Why the gloom, Osmond? Girl not coming?"

"Oh, she's coming, all right, but she can't even send a telegram without saying 'stop' after every sentence."

GOOD LUNG CAPACITY

Doctors say that healthy babies should be a delicate pink. The next door neighbor's got one who's a robust yell.

EDUCATION UP-TO-DATE

A keen-eyed mountaineer led his overgrown son into a country school-house.

"This here boy's arter larnin'," he announced. "What's yer bill o' fare?"

"Our curriculum, sir, embraces geography, arithmetic, trigonometry—"

"That'll do. Load him up well with the triggernometry. He's the only poor shot in the family."

WATCH YOUR STEP

Judge: "Were you ever in trouble before?"

Prisoner: "Well-I-er-kept a library book too long, once, and was fined two cents."—*Life*.

MODERN MARRIAGE

Mr. Newlywed: "Darling, did you sew that button on my coat?"

"No, sweetheart. I couldn't find a button, but it's all right now. I sewed up the buttonhole."

CONFESSIONS

Father (to youngest just put to bed): "Now what are you crying for?"

Son: "I wanna drink."

Father: "So do I. Go to sleep."

SQUARING ACCOUNTS

Jones: "I'm very sorry, old man, that my hen got loose and scratched up your garden."

Smith: "That's all right. As a matter of fact, my dog ate your hen."

Jones: "Fine! I've just run over your dog with my car."

IN THE GARDEN OF EDEN

When Adam in bliss,

Asked Eve for a kiss,

She puckered her lips, with a coo;

With looks quite ecstatic,

She answered emphatic

"I don't care, Adam, if I do!"

CHANGE AND DECAY

At first the world was flat. Then some one discovered that it was round. Now it is crooked.

PRECISELY

"How would you classify a telephone girl? Is hers a business or a profession?"

"Neither. It's a calling!"

NO FRIEND

Usher (to cold, dignified lady)—"Are you a friend of the groom?"

The Lady—"No indeed! I am the bride's mother."

ACCIDENTS WILL HAPPEN

An officer was showing an old lady over the battleship.

"This," said he, pointing to an inscribed plate upon the deck, "is where our gallant captain fell."

"No wonder," replied the old lady, "I nearly slipped on it myself."

EXPERIENCED

She—"Now what are you stopping for?"

He (as car comes to halt)—"I've lost my bearings."

She—"Well, at least you are original. Most fellows run out of gas."

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ASSOCIATION

Comedian: "Look here, I object to going on right after that monkey act."

Manager: "You're right. They may think it's an encore."

MODERN ALCHEMY

He: "My dear, our engagement must be off. A fortune-teller has told me I shall marry a blond within a month."

She: "Oh, that's all right; I can be a blond within a month."

LOOK PLEASANT

Customer: "Have I the pleasant expression you require?"

Photographer: "Perfectly, sir."

Customer: "Then shoot quick; it hurts my face."

HELP

Irate hotel guest phoning to office: "Say, whatsa big idea? Somebody's running up and down the halls and I can't catch a wink of sleep."

Apologetic Clerk: "I'm very sorry, sir; but you see, we have no control over the fire department."

A QUESTION OF "MITE"

Little Milton came home from Sunday-school with a mite box.

"Why do they call it a mite box, Mother?" asked Milton.

"Because," chirped in his brother, "you might put something in it and you might not."

EVEN AS YOU OR I

When Noah sailed the waters blue
He had his troubles, same as you.

For forty days he drove the Ark

Before he found a place to park.

NOT WORTH THE RISK

"How much life insurance does your husband carry?"

"Hardly enough to be worth shooting."—*Pitt Panther*.

DOUBTFUL INSTRUCTION

Daughter: Mother, do you want me to put the parrot on the back porch?

Mother: Positively no! Your father is repairing the car in the back yard.

WORD PAINTERS

Visitor: "How does the land lie out this way?"

Native: "It ain't the land that lies; it's the real-estate agents."

TIMES HAVE CHANGED

The kind of mother who used to say her twelve-year-old daughter was six, so she could travel on half fare, now says she's sixteen so she can drive the car.—*Er*.

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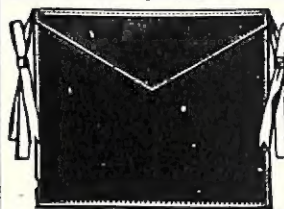
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